

"Thou shalt not follow a multitude to do evil."

An ounce of corruption will infect a ton of pure water.

One spendthrift will dissipate the accumulations of many frugal men.

"I came not to do mine own will, but the will of Him who sent me."

Do you through temperance ask me to confess again pleasures I have denied?

There is no power in numbers, except there be unity of demand, perfect co-operation.

One lover of pleasure will corrupt a thousand seekers after good—if retained in co-operation.

Any other purpose is contamination to the son of God, makes one unclean in God's presence.

All mixtures of social attractions, dissipations or enjoyments are destruction to any higher purpose.

I turned away from all pleasures to seek salvation, and now will you turn me back to pleasures to find it?

Pleasures made me a drunkard and a glutton. I turned from all these to have only one pleasure, that of righteousness and temperance.

To the sin sick soul and to the lover of righteousness there is no pleasure outside of the direct work of righteousness.

Such an one to be safe must be separated from all who have a less experience, who are attracted by any other pleasure.

When any organization for a good purpose attempts to afford attraction outside of its purpose, it confesses defeat.

Men seek power and possessions through combination, by gathering crowds, by influencing and leading multitudes.

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you."

The servant of God learns first of all that an imperfect purpose or an evil association is weakness; that multitudes mixed with the impure are swift weights to destruction; that efforts to accomplish good by imperfect means or with corrupt men are worse than futile; that he who would accomplish good must be separated from everything but good and goodness.

Such separation is sanctification. In such sanctification only is power.

When a church or temperance society gives a sociable or literary entertainment, it has confessed a greater attraction than salvation or temperance, and turned away those who desire only the one or the other.

He who would accomplish good must find no pleasure in anything else, must give no consent to any less purpose, must take part in no indirect or confused efforts, must acknowledge no fellowship with a less fervent desire, or a less intense earnestness.

A concession has been secured by an American for the construction of an electric railway between Tokio and Yokohama, a distance of about thirty miles. Two American engineers are said to be now on their way to Japan in connection with the matter.

Excavations in Oisseau la Petit, department of the Sarthe, France, have revealed a Gallo-Roman city, which appears to have been destroyed by an earthquake. The city probably contained some 30,000 inhabitants, but its name is not known in French history. The ruins include a great temple, part of which is still standing, also a theater and monuments.—Engineering and Mining Journal.

At one time the chief engineer of the Russian Empire came to the emperor, Peter the Great, with a plan of a railroad from St. Petersburg to Moscow. The emperor looked at it a moment and then asked what is this bend for here and that one there? The reply was that a large city would be touched here, and a very heavy grade escaped there. The emperor took a pen, and turned the map over and made two dots, and a straight line from one to the other, then he said, build me a road like that.

This principle should rule men in their travel to eternal life. The camp of sin is here and the abode of peace is on the other side of the resurrection. Let your path of life be a straight one, and not marred by bends to escape difficulties in contending against sin.

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